A Collection of many Wonderful

# PROPHESIES

Relating to the

# ENGLISH NATION;

Plainly Foretelling the late Great

# REVOLUTION,

And Happy

## Settlement of this Kingdom;

*HIS PRESENT*

MAJESTIES Succeſſes in *IRELAND*, and particularly his VICTORY at the *BOYNE*, and the Action at Sea betwixt both Fleets; with other very Remarkable Things not yet come to paſs.

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Written in the Years 1623, 1628, &c.

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*And ſome never Publiſhed before.*

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*LONDON*, Printed for *Rich. Baldwin* near the *Oxford*-Arms in *Warwick lane*, 1691.

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C

# PROPHESIE,

Found many Years ago in

# WALES,

And now Publiſhed, 1690. Concerning KING *WILLIAM*'s Succeſſes in *IRELAND*, particularly His VICTORY at the *BOYNE*, and His being Wounded on the Shoulder.

SUre as you live, who *Arthur*'s Fate deplore
Heaven for You, has an *Arthur* yet in ſtore;
Behold his Deeds! and thence the Man proclaim,
Tho' a gilt Helmet, or Riches ſtamp his Name,
From *Eolus* he calls a ready Wind,
And carries ev'ry Element his Friend.
Heaven's Darling! Him no Inſtrument of War
May touch! nor boldeſt Thunder ſinge his Hair!
O *Atlas!* O ye Gods! the Ball is hurl'd
That Shoulder hurt, Where will you ſet the World?
He *Britain*'s Angel, in one Moon ſhall mow
The Flags and Ruſhes, that in *Bogland* grow:
The Lillies a white Harveſt next ſhall Crown
His Sacred Head, and all the World's his own.
Againſt God's Wind, tho' Hell may drive the Tide
In the King's Chambers till a Dolphin ride;

Yet

And *Neptune* will the Brute no longer bear,
Thunder begins, and wonder ends, the Year.

# LATINE.

*ARthurus veniet, clypio ſe nomen, ab aureo*
*Sive à divitiis, ne quærite nominis umbram:*
*Sed veniet certè, majoribus integer auris*
*Æolios certè ſibi junget fœdere Fratres.*
*Non undæ, non ſaxa illum, non Impius Enſis*
*Impedient currentem, & mollia juſſa ferentem:*
*Diis charum, ſacrumq; caput, non fulmina tangent*
*Axem humeris torquet, fugit inde volubile ferrum*
*Abſolvitq; Deos, tantum peccare timentes;*
*Algas, ver Juncoſque dabit; ſed proxima Meſſis*
*Lilia, ſic domitus latè lætabitur orbis*
*Interea diros fremitus, terrâq; mariq;*
*Delphinogeneum tunc circum ludere monſtrum,*
*Per Regis cameras cœli Laquearibus aptas,*
*Multaq; tunc infanda videbitis hic are finem*
*Fervidus Iſiacis properat Neptunus ab undis*
*Nec ferret hæc Dux Pennigerum.*

## *A Propheſie concerning the Action at Sea laſt Summer.*

THe Year before
The Figures Four } 1691
Turn'd topſie tore
The ſelf-ſame number bring.
Then Tore and Tore
From either Shore
Shall bounce and roar
Swim home and do nothing.

But one of the Tores,
(That's News full ſore,)
In the Bay of Tore,
Shall Anchor with his Gallies,
And th' other Tore
Is turn'd to the Towr
Whil'ſt we expect our Allies.

AN EXACT

# COLLECTION

Of many Wonderful

# PROPHESIES

Relating to the

## Government of England, &c.

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This was Printed in the Year 1623.

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*AND ſince Men wandring in a Wood by Night,*
*When they ſhall through a Glade behold ſome light,*
*Take thereby Courage to walk chearly on,*
*In hope their Fears and Toyls are nearly gone.*
*I'le from a Cloud flaſh out a little Gleam*
*Of Lightning, and diſcloſe a little Beam;*
*Whereby on you a Glimmering ſhall be caſt*
*Of what you may attain to at the laſt.*
*For I will ſhew you by what Pedegree*
*That Government to you deriv'd ſhall be,*

*Which will at laſt the Britiſh Iſlands bleſs*
*With Inward Peace and Outward Happineſs:*
*It was of late a brief Preſage of his*
*Who oft hath Truth foretold, and it is this.*

WHen here [a] *a Scot* ſhall think his Throne to ſet
*Above the Circle of a Britiſh King,*
He ſhall a [b] *Dateleſs Parliament* beget,
From whence a [c] *Dreadful Armed Brood* ſhall ſpring.
This Off-ſpring ſhall beget a wild Confuſion;
Confuſion ſhall an [d] *Anarchy* beget:
That Anarchy ſhall bring forth in Concluſion
A [e] *Creature that you have no Name* for yet.
This Creature ſhall conceive a ſickly State,
Which will an [f] *Ariſtocracy* produce:
The many Headed Beaſt, not liking that,
To raiſe *Democracy* ſhall rather chooſe.
And then Democracy's Production ſhall
A [g] *Moon-calfe* be, Which ſome a Mole do call;
A falſe Conception of imperfect Nature,
And of a ſhapeleſs and a brutiſh Feature.
For theſe Deſcents ſhall live and reign together,
So acting for a while, that few ſhall know

Which

[a] *Charles I.* Money, Ship-mo- nd Loan- y, with- Parlia-
e long ament, n the K. ed to ſit they d put a d to their Sitting. e Army.
[b] *Charles's* h.
[c] *Cromwel* rotector.
[d] en *Rich.* wel was ſed,
[e] e Com. ee of Safe- where hap- d ſo great nfuſion be- n *Lam.* *Fleetwood* chrig, Len-
[f] Sir *Hen.* , &c. that knew was up- noſt, all ng to be .

Which of them has the Sovereignty, or whether
There be among them a Supream or no.
When they with Jars and Janglings have defac'd
Your [h] *Triple Building*, and themſelves nigh worn
Into Contempt, they of one Cup ſhall taſt,
And into their [i] *firſt Elements* return.
*Five* af them [k] ſhall ſubdue the other *Five*;
And then thoſe *Five* ſhall, in a doubtful Strife
Each others Death ſo happily contrive,
That they ſhall dye to live a better Life;
And out of their Corruption riſe there ſhall
A [l] *true Supream*, acknowledged by all:
In whom the Power of all the *Five* ſhall be,
With Unity, made viſible in *Three*.
*Prince*, *People*, *Parliamen*, with *Prieſts* and *Peers*,
Shall be a while your emulous Grandees,
Make a confuſed Pentarchy ſome Years,
And leave off their diſtinct Claims by degrees.
And then ſhall *Righteouſneſs* aſcend the *Throne*,
Then *Truth* and *Love* and *Peace* re-enter ſhall,
Then *Faith* and *Reaſon* ſhall agree in one,
And all the *Virtues* to their *Council* call.
And timely out of all theſe ſhall ariſe
That *Kingdom* and that happy *Government*,

[h] Our Go
ment of
Lords, a
Common

[i] All to p
men agai
[k] Five C
miſſioner
Generals
appointed
the Army
the Gov
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*Charles* t
Second.
[l] King *Ch*
the Secon
Reign.

Which is the Scope of all thoſe Propheſies
That future Truths obſcurely repreſent.
But how this done ſhall be, few Men ſhall ſee;
For wrought in Clouds and Darkneſs it will be:
And e're it come to paſs to publick View,
Moſt of [m] *theſe following Signs* muſt firſt enſue.

A [n] *King* ſhall willingly himſelf unking,
And thereby [o] *Grow far greater* than before.
The [p] *Prieſts their Prieſthood to Contempt* ſhall bring,
And *Piety thereby ſhall thrive* the more.
A [q] *Parliament* it ſelf ſhall overthrow,
And thereby ſhall a better Being gain.
The [r] *Peers, by ſetting of themſelves below,*
A more Ennobling Honour ſhall obtain.
The [s] *People for a time ſhall be enſlav'd;*
But that ſhall make them for the future free.
By [t] *Private Loſs* the Publick ſhall be ſav'd.
An [u] *Army ſhall, by yeilding,* Victor be.
The [x] *Cities Wealth* her Poverty ſhall cauſe.
The *Laws Corruption* ſhall reform the Laws.
And [y] *Bullocks* of the largeſt Northern Breed
Shall *fatted* be where now ſcarce Sheep can feed.

You

You may perhaps deride what's here recited,
As heretofore you other Truths have ſlighted;
But ſome of my Preſage you have beheld
Already in obſcurity fulfill'd:
The reſt ſhall in its time appointed come,
And ſooner than will pleaſing be to ſome.
The [a] *laſt Nine* Signs or Symptoms of the Ten,
Which ſhould precede them, ſhall appear *to men*
*Of all Conditions*; but our Author ſaith,
The [b] *firſt is but in Hope*, not yet in Faith,
And may be, or not be; for ſo or ſo
That [c] *King* ſhall have his Lot as he ſhall do.
If all his Sins he heartily repent,
God will remit even all his Puniſhment,
And him unto his Peoples Hearts reſtore,
With greater Honour than he had before.
If he remain impenitent, like *Saul*
God from the Throne ſhall caſt both him and all
His whole Deſcent, and leave him not a Man
To fill it, though he had a *Jonathan*.
If *Ahab*-like his Mourning has reſpects
To temporary Loſſes or Effects,
Like *Ahab* then it therewithal ſhall carry
Some Benefit, which is but temporary.

[a] Prieſts, Parliaments, Cities, Peers, People, Army, &c.

[b] the King willingly to unking himſelf.

[c] King *James* the Second.

A real Penitence, tho somewhat late,
The Rigour of his Doom may much abate,
By leaving him a part of what he had,
When he a Forfeiture of all hath made;
Or else by [d] *Rooting out those who in Sin*
*With him have actually Partakers been*;
And placing in their steads a [e] *Branch of his*,
Whose Innocency no way question'd is.

rd Chan-
r, Judges,

e.) of the
s.

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This

*This was Printed in the Year* 1628.

GOD hath a Controverſie with our Land;
And in an evil Plight Affairs do ſtand:
And though we always ſmart for doing ill,
Yet us the hand of God afflicteth ſtill;
And many ſee it not, as many be
So wilful, that his Hand they will not ſee.
Some plainly view the ſame, but nothing care.
Some at the ſight thereof amazed are,
Like *Belteſhazar*, have a trembling Heart,
But will not from their Wickedneſs depart.
Some dream that all things do by Chance ſucceed,
And that I prate more of them than I need.
But Heaven and Earth to Witneſs I invoke,
That nothing cauſleſly I here have ſpoke.

If this, O! ſickly Iſland, thou believe,
And for thy great Infirmities ſhalt grieve,
And knowing of thy Follies, make Confeſſions,
And then bewail thine infinite Tranſgreſſions,

And

And then amond thole Errors, God ſhall then
Thy manifold Diſtempers cure again,
Make all thy Scarlet Sins as white as Snow,
And caſt thy threatned Judgment on thy Foe.
But if thou, fondly thinking thou art well,
Shalt ſlight this Meſſage which my Muſe doth tell,
And ſcorn her Counſel; if thou ſhalt not rue
Thy former ways, but frowardly perſue
Thy wilful Courſe, then hark what I am bold
(In ſpite of all thy madneſs) to unfold:
For I will tell thy Fortune, which when they
That are unborn ſhall read another day,
They ſhall believe God's Mercy did infuſe
Thy Poet's Breaſt with a Prophetick Muſe;
And know that he This Author did prefer,
To be, from him, this Iſles Remembrancer.

[2] This is effected ſince the Reſauration.

—— This Land ſhall breed [2] *a naſty Generation,*
Unworthy either of the Reputation
Or Name of Men; for they, as Lice, ſhall feed
Even on the Body whence they did proceed.
There ſhall moreover Swarms of divers Flies
Engendred be in thy Proſperities,

To be a Plague, and ſtill are humming ſo,
As if they meant ſome weighty Work to do;
Whenas upon the common Stock they ſpend,
And nought perform of what they do pretend.

Then ſhall [b] a *Darkneſs* follow, far more black
Than when the Light Corporeal thou doſt lack.
For groſſeſt Ignorance, oreſhadowing all,
Shall in ſo thick a darkneſs thee enthrall,
That thou a blockiſh People ſhalt be made,
Still wandring on in a deceiving Shade;
Miſtruſting thoſe that ſafeſt Paths are ſhewing,
Moſt truſting them who Counſel thy undoing;
And aye tormented be with doubts and Fears,
As one who Outcries in dark places hears.

[b] Popery in King *James* the Second's Reign.

Nor ſhall the Hand of God from thee return,
Till he hath alſo ſmote thine Eldeſt Born;
That is, till he hath taken from thee quite
Ev'n that whereon thou ſett'ſt thine whole delight;
And filled every Houſe throughout the Nation
With [c] *Deaths unlooked for* and Lamentation.

So great ſhall be thy Ruin and thy Shame,
That when thy Neighbouring Kingdoms hear the ſame,

[c] Several put to death, both here and in the *Weſt*, about the Duke of *Monmouth*'s Plot.

Their Ears ſhall tingle; and when that day comes,
In which thy Follies muſt receive their Dooms,
A day of Clouds, a day of Gloomineſs,
A day of black Deſpair and Heavineſs
It will appear; And then thy Vanities,
Thy Gold and Silver, thy Confederacies,
And all thoſe Reeds, on which thou haſt depended,
Will fail thy Truſt, and leave thee unbefriended.

Thy [d] *King, thy Prieſts*, and Prophets then ſhall mourn,
And peradventure feignedly return,
To beg of God to ſuccour them; but they
Who will not hearken to his Voice to day
Shall cry unheeded, and he will deſpiſe
Their Vows, their Prayers, and their Sacrifice.

A Sea of Troubles all thy Hopes ſhall ſwallow;
As Wave on Wave, ſo Plague on Plague ſhall follow:
And every thing that was a Bleſſing to thee
Shall turn to be a Curſe to help undo thee.
And when thy Sin is fully ripe in thee,
Thy [e] *Prince* and *People* then alike ſhall be;
Thou ſhalt have *Babes to be thy Kings, or worſe*,
Thoſe Tyrants who by Cruelty and Force
Shall take away the *antient Charters* quite
From all their Subjects, yea, themſelves delight

[d] In time of the Popiſh Plot.

[e] The Reign of theſe two laſt Kings.

In

In their Vexation; and all thoſe that are
Made Slaves thereby ſhall murmur, yet not dare
To ſtir againſt them. By degrees they ſhall
Deprive thee of thy Patrimonials all;
Compel thee, as in other Lands this day,
For thine own Meat and thine own Drink to pay;
And at the laſt begin to exerciſe
Upon thy Sons all *heatheniſh Tyrannies*,
*As juſt Prerogatives*: To theſe Intents
Thy Nobles ſhall become their Inſtruments.
For they who had their Births [f] *from noble Races*
*Shall ſome and ſome be brought into Diſgraces*;
*From Offices they ſhall excluded ſtand*,
*And all their virtuous Offſpring from the Land*
Shall quite be worn: Inſtead of whom ſhall riſe
*A* [g] *Brood advanced* by Impieties,
That ſeek how they more great and ſtrong may grow,
By compaſſing the Publick Overthrow.
Theſe ſhall abuſe thy Kings with Tales and Lyes,
With ſeeming Love and ſervile Flatteries;
They ſhall perſuade them, they have Power to make
Their Wills their Law, and as they pleaſe to take
Their Peoples Goods, their Children and their Lives,
Ev'n by their juſt and due Prerogatives.

[f] As *Oxford*, *Clarendon*, *Bedford*, &c.

[g] As *Jefferies* &c.

When thus much they have made them to believe,
Then they shall teach them Practices to grieve
Their Subjects by, and Instruments become,
To help the Screwing up by some and some
Of Monarchies to Tyrannies: They shall
Abuse Religion, Honesty, and all
To compass their Designs they shall devise
[h] *Strange Projects*, and with Impudence and Lyes
Proceed in setling them; they shall forget
Those reverend Usages which do befit
The Majesty of State, and rail and storm,
When they pretend Disorders to reform
In their [i] *High Councils*; and where Men should have
Kind Admonitions, and Reprovings grave,
When they offend, they shall be threatned there,
And scoft and taunted, thô no Cause appear.
Whatever from thy People they can tear,
Or borrow, they shall keep, as if it were
A Prize which had been taken from the Foe,
And they shall make no Conscience what they do
To prejudice Posterity; for They,
To gain their Lusts but for the present day,
Shall with such Love unto themselves endeavour,
That thô they know it will undo for ever

[h] Ecclesiastical Commission.

[i] The Privy Council.

Their own Poſterity, it ſhall not make
Theſe Monſters any better Courſe to take:
Nay, God ſhall give them up, for their Offences,
To ſuch uncomly reprobated Senſes,
And blind them ſo, that when the Ax they ſee
Even hewing at the Root of their own Tree,
By their own handy Stroaks, They ſhall not grieve
For their approaching Fall; no, nor believe
Their Fall approacheth, nor aſſume that heed,
Which might prevent it, till they fall indeed.

Mark well, O! *Britain*, what I now ſhall ſay,
And do not ſlightly paſs theſe Words away;
But be aſſured, That when God begins
To bring this Vengeance on thee for thy Sins,
Which hazard will thy total Overthrow,
Thy Prophets and thy Prieſts ſhall ſlily ſow
The Seeds of that Diſſention and Sedition,
Which Time will ripen for thy ſaid Perdition;
But not unleſs the Prieſts thereto conſent:
For in thoſe days ſhall few Men innocent
Be griev'd through any Quarter of the Land,
In which thy [k] *Clergy* ſhall not have ſome hand:

[k] *Oxford ſter, Di*

Thy &c.

Thy [l] *Cities* and thy *Palaces*, wherein
Moſt Neatneſs and Magnificence hath been,
Shall heaps of Rubbiſh be. ——
Inſtead of Lyons [m] *Tyrants* thou ſhalt breed,
Who nor of Law nor Conſcience ſhall take heed;
But on the weak Man's Portion lay their Paw,
And make their Pleaſures to become their Law.
Thy [n] *Judges* wilfully ſhall wreſt the Laws,
And, to the Ruin of the common Cauſe,
Shall miſinterpret them, in hope of Grace
From thoſe who might deſpoil them of their place.
Yea, that whereto they are obliged both
By Conſcience, by their Calling, and their Oath,
To put in Execution, they ſhall fear,
And leave them helpleſs who oppreſſed are.

---

*This*

## *This was Dedicated to the City of* LONDON, *in the Year* 1647.

THough I have Written heretofore in vain,
And may do now, yet I will write again,
In hope that what, by Reaſon and by Rhime,
Was not effected, may be done in time;
And that although my Pains be loſt to ſome,
It may not fruitleſs unto all become.

Behold that which was coming long ago
Draws now ſo near, that none ſhall need foreſhew
What at the laſt will thereupon enſue;
For we without a Glaſs may plainly view
Such things in Kenning, that unleſs our God
To them ſhall pleaſe to put a Period;
Or make ſome ſuch Diverſion as no Man
Conjecture of by any Symptome can,
An univerſal Plague will on us ſeize,
Inſtead of Remedies for our Diſeaſe.

Have

Have you not yet diſcover'd, who be they
That cheat you, and for whom this Game you play,
By your Diviſions; and when others find
Their Falſhood for you, will you ſtill be blind?
Or wink, as careleſs of the things you heed,
Till by long winking you grow blind indeed?
Cannot you yet diſcover, through the Miſt,
Theſe Jugglings which the [o] *Spawn of* Anti-Chriſt,
*Falſe Prieſts* and *lying Prophets* practiſe now,
To raiſe themſelves and work your Overthrow;
Nor with what Impudence they publiſh Lyes,
Their bitter Jeerings, and their Blaſphemies,
To make new Breaches, or to widen thoſe
Which Love and Prudency began to cloſe;
And which ere this time cloſed up had been,
Had they not caſt intempered Dirt between?

Have you concluded never to retire,
In your Career, till [p] *all is on a Fire*;
And you and yours lie ſprawling in the Plaſhes
Of your own Blood, and in your City Aſhes;
And till you ſee this goodly ſtately Frame,
The Work of many Ages, in a Flame?

# Withers's Propheſie
## OF THE
# DOWNFALL
## OF
# ANTICHRIST.

Publiſhed *Anno* 1644.

THat Year in which *Romes* long-liv'd Emperie
Shall, from the Day in which it was at height,
Sum up M D C L X V and I,
In Order as theſe Letters do incite,
That Year, that Day, that Hour, will put a Date
To her uſurped Power, reſerving neither
Top, Root, or Branch, of that accurſed State,
Nor Hand or Body, Limb, Horn, Claw or Feather;
For here are all the Numerals of *Rome*,
And cannot make a leſs or greater Sum,
Without Diſorder, Want, or Iteration.

Nor ſhall it longer ſtand, or ſooner fall,
If I miſtake not him, who Governs all.

Two famous Numbers are in them contain'd;
The firſt declares the length of time, wherein
The Devil found a thouſand Years in the Revelations. The ¶ *Devil* was by Providence reſtrain'd
From ſetting up that Myſtery
The Later is the Number of the Beaſt,
Which, when the Let was taken quite away,
Whereby he was a Thouſand Years ſuppreſt,
Doth number out his Kingdom to a Day.
It is the Number of the Name or Power
Even of a Man, of that myſterious Man,
By whom that Myſtery is to this hour
Continu'd, and by whom it firſt began.
And he that can begin the Thouſandth Year,
Shall find the Ruin of both Beaſts are near.
To ſearch that out, it ſeems not hard to me,
Who do believe that when of her chief Sin
*Rome* to be Guilty did appear to be,
Her Declination did ev'n then begin.
And ſure of all her Sins the greateſt Crime
Was Crucifying of the Lord of Life;

And

And her unjuſtly perſecuting them
Who tendred ſaving Grace to their Belief.
Then I preſume ſhe firſt to fall began,
And that God meaſur'd, weigh'd, and number'd out,
How many backward Rounds her Wheel ſhould Run,
Before it ſhould the laſt time run about.
Thus in thoſe Numerals which are her own,
Joyn'd altogether was her Fate writ down.
To bring to paſs that Work there was a Let
To be remov'd, of no mean Conſequence,
Which was removed at the time foreſet;
And her new [r] *Off-ſpring* hath Reign'd ever ſince.
But with exceeding Infamy and Scorns,
The Beaſt which now ſo powerful ſeems to ſome,
Shall loſe his Head, and molt away his Horns,
And to the World a Laughing-ſtock become.

[r] This Beaſt to Reign 66 Years.

Then many Jugglings hitherto conceal'd,
And which, to blind the heedleſs Chriſtian's Eye,
In ſeven dark Myſteries have long been ſeal'd,
Shall to the faithful Soul uncover'd lie.
That Kingdom which the Jew did long ago
Mould out according to his erring Brain,

And whereof many zealous Chriſtians too
Unwarrantable Fancies entertain.
That Kingdom, whereof now in Types we hear,
Shall to the World eſſentially appear.

Be patient therefore, ye that are oppreſt;
This Generation ſhall not paſs away,
Till ſome behold the Downfal of that Beaſt
Which yet among us with his Tail doth play.
Then will the Lamb of God begin to take
The Kingdom to himſelf, and every King,
That of his Right ſhall Uſurpation make,
To Judgment and Deſtruction he ſhall bring.
No Kingling then aſſume the boldneſs ſhall,
Blaſphemouſly (for know it is no leſs)
To ſtyle himſelf the King Catholical,
As if Earths univerſal Globe were his.
For thô another hath uſurp'd thereon,
That Title doth belong to *Chriſt* alone.

And 'tis no wonder, if the Potentates,
Kings, and the Rulers of the World combine
By Policy to ſtrengthen their Eſtates,
And with the Beaſt, with *Gog* and *Magog* joyn.

No

No Marvel, if enraged they appear,
Through Jealouſies and Fears of loſing that
By which their Pride and luſt maintained were,
And which baſe Fear and Flattery firſt begat.
For all thoſe Kingdoms, and thoſe Emperies,
Throughout the World, which their beginnings took
By human Wit, Fraud, Force, and Tyrannies,
Shall paſs away, and vaniſh into Smoke.

An [f] *Army*, whereof yet there's little hope,
Shall wreſt the Scepter both from Turk and Pope.

[f] Prince *Orange's* Army.

Religion, and mere Shews of Piety,
Have been ſo long the Mask of baſe Deſigns;
The great [t] *Vicegerents* of their Deity
Have made ſuch Polititians of Divines,
And theſe together have ſo fool'd and cheated
The Conſciences of Perſons well enclin'd,
That of all Freedoms men are nigh defeated,
Belonging to the Body or the Mind.
Yea, they have ſo mockt God, and on his Throne
And his Prerogative ſo far encroach,
That of his Honour being jealous grown,
Much longer bear he will not ſuch Reproach;

[t] Kings.

But

But to the Saints their Liberties reſtore,
And give thoſe Kings their Portions with the Whore.
D'ye ſtartle at it, as if I had ſpoke
High Treaſon, or as if what I now ſay,
Without a Warrant I had undertook
To Publiſh, as perhaps you think I may.

---

George

# George Withers

HIS

# PROPHESIE,

OF THE

## *Downfall of ANTICHRIST.*

Publiſhed *Anno* 1660.

AND if, by Storm, they take my Life away,
Which I as little do regard as they;
It in their Souls may leave a Sting behind it,
Which will, with Torment, make them ſometimes mind it.

But here I yet remain, and, for a Cloſe,
In reference to our Antichriſtian Foes,
I'le add this Corollary by the way,
Whilſt, on his Horns, the Beaſt is toſſing Hay:
For if deceiv'd I am not, our Diſeaſe
Chiefly proceedeth underhand from theſe.

And

And though a further-off removed Cauſe,
Pretending they beſcratch us with the Paws
Of other Beaſts, it plainly may be ſeen,
By whom our Troubles have contrived been.
I therefore make but a defenſive War,
With ſuch as mine own Adverſaries are.
And to his Captains, as th' *Aſſyrian* King,
Once gave Command, intend no Dart to fling,
To be Deſtructive to Men, Great or Small,
Whoſe Hate to me is only Perſonal;
But as thoſe only, whoſe Hate doth extend
To him, and his, on whom I do depend.

eſtau- To act their laſt Scene, which precedes their Doom,
Popery *They now, new vampt, upon the Stage are come.*
And thô, that with the King, as if his Friends,
They ſeem to ſide, they come to other Ends;
Which he, not yet diſcerning, in his Grace
Vouchſafes them a conſiderable place:
And of prevailing, they already boaſt,
As if they ſaw the Lamb, and all his Hoſt
Quite overthrown, which me as confident
Hath made, that God their proud Hope will prevent,

And

And overthrow that Tyranny outright,
By what they think ſhall raiſe it to its height.
But many Tryals muſt the Saints abide,
And very much their Patience will be try'd,
Here and elſewhere, before that Act is done,
Which with an Antimask is now begun.
*Our Friends* inhabiting beyond the Waters,
And who were of our Tragedies Spectators
*Now twenty Years*, though they perceive it not,
Or ſeem not to perceive it, in that Lot,
Which theſe have caſt for us, deſigned are;
Or in what follows next to have a ſhare:
For *Haman*'s Pur's on foot, not only here,
But likewiſe almoſt every other where;
And theſe think, that to take them by his Gin
With ſome ſpeed, is with us firſt to begin.

But there's a Countermine which will be ſprung,
Will blow up them, and all their Mines, e're long.
Six hundred ſixty ſix draws on apace,
And not one day beyond that ſhall they paſs.
It is the Number of that Man of Sin,
Whereto his Kingdom hath confined been

By him that cannot lye; and long ago
To many that *Epocha* I did ſhew,
From whence his Reign begins, and by a Light,
As I believe, which ſhines without Deceit,
It numbers out his Reign, as certainly
As Women reckon the Nativity
Of Children in their Wombs, which hath Succeſs
Within a very few days, more or leſs.
And of that Myſtery what heretofore
I have expreſt, I'le here expreſs once more,
Becauſe thoſe Notions which may much be needed,
Cannot be too oft told, nor too well heeded.

To former times this *Myſtery* was dark,
And lay a long while cover'd, like a Spark
In Aſhes, leſt perhaps what at this time
Will comfort us, might have diſcourag'd them,
Who lived then; For Men rejoyce to hear
The day of their Deliverance is near.
But nothing, ſave Diſcomfort, could they gain,
By knowing Tyranny ſo long ſhould Reign.
Herein I circumſtantially perchance
May ſomwhat Err, through human Ignorance;

But

But as to that which was essentially
To us intended by this Mystery,
I shall not fail of, which is to presage,
That *Babylon* shall fall in this our Age.
Seven Numerals the Roman Empire had,
By which of old they Computations made;
And in them was their Destiny foreshewn,
Thô to themselves perhaps it was unknown.
These placed singly, as they valu'd are,
Do truly, thô mysteriously, declare,
How long that Empire, with what sprung therefrom,
Should last, when to the full height it was come.

For M D C L X, with V and I,
Do number up, in Chronogrammistry,
Years sixteen hundred sixty six, and that
Will be of Roman Tyrannies the Date.
No other Number, either more or less,
If none of these you double or displace,
Can be by them express: If you ask, when
This Number did begin, I say ev'n then
When *Rome* declin'd first from her height of Pride,
Which was when *Jesus Christ* was Crucifi'd.

For at that Time her Glory did abate;
This Number therefore you muſt Calculate
From, or about, the known time of *Chriſt*'s Paſſion,
Not from the firſt day of his Incarnation:
A Silence (as it were) ſeem'd to have been
In Heaven, during th' Interval between
His Death and his Aſcention, as if caus'd,
By ſeeing that done, which had much amaz'd
The whole Creation, when that they did ſee
The Lord of Life hang dead upon a Tree.
The Devil probably, at that time too,
Was at a ſtand, and knew not what to do;
But ſoon perceiving, That the Snare he wrought
Was broke, to make another ſtraight he ſought:
Which to prevent, an Angel, in a Chain,
His other Pow'rs him ſuffering to retain,
Did, for a Thouſand Years, reſtrain the Devil
From ſetting up the Myſtery of Evil,
Which in *Paul*'s time he was at work upon;
But when thoſe Thouſand Years were fully gone,
He rais'd it up, and God permitted him
To manage his own Engine for a time;

That

That Truth and Error might here for a ſpace
Make Tryals of their Strength, and that each Grace
And Virtue of the Saints, by Exerciſe,
Improv'd might be to fit them for the Prize,
Prepar'd for thoſe who ſhall engage with *Chriſt*,
To overcome the Dragon and the Beaſt.

A Thouſand Years ſharp Tryals they withſtood;
Yet then they ſtruggled but with Fleſh and Blood:
And for the moſt part all their Combats then
Were like S^t *Paul's* at *Epheſus*, with Men
Reſembling Beaſts: But ſince Iniquity
Was ſet up, vailed with a Myſtery,
As in theſe later times, with greater Evils
The Saints do graſp, for they contend with Devils
In ſhape of Men, in Temporal Confuſion,
Made terrible by Spiritual Deluſion.
And therefore God allotted unto him,
Who Tyrannizeth now, a ſhorter time;
And to a certain day his Reign did fix,
Which is Six hundred ſixty Years and ſix:
And he who knows on what day it begun,
May know the day on which it will be done;

Which

Which I believe will visibly appear,
In or about the Seventeen-hundredth Year.
And thus much therefore only to foreknow,
With how nigh to an end it seemeth now,
May make us hopeful, and our Faith uphold,
As well as if Day, Year, and Hour were told:
Yea, and it better serves to exercise
Our Constancy, than if 'twere otherwise,
And, if well heeded, peradventure may
Keep some upright, who else might fall away,
In these back-sliding days, wherein they see
The [a] *Beast's late deadly Wound* nigh cur'd to be.
They on a sudden are become as Jolly,
As if they thought it to be cured wholly;
And, to impose their Mark, will now begin
To be more strict than ever they have been;
So that ere long few Men shall live in Peace,
Bear Office, or a free Estate possess,
Where they have Power, unless they [b] *marked are*
*In Hand or Forehead* with their Character.
But if that, whereof some imperfect Views
Far off appears, accordingly ensues,
There will, to thwart their hopes, a [c] *new Star blaze*
Within the *West*, which will the World amaze,

[a] *Wound by Lu- nd Cal- &c.*

[b] *mark of orehead pen Pro- ; the in the is those nercena- ill be to be Drudger. blazing n the 680, is the tar that ppeared West.*

And

And Influences, through the Univerſe,
So quickly and prodigiouſly diſperſe,
That, aided by concurring Conſtellations,
It will have ſome effect upon moſt Nations,
And cauſe ſuch Changes which will make a Stand
In thoſe Attempts, which they have now in hand.

FINIS.

*Christianity*, but a very Shame to Mankind! A *Monster*, who has rifled his own Country, and would if God would have suffered him last Summer, have devoured ours too, as he has done to *Moys* lately. A *Monster*, who has cruelly murthered his best Subjects, and fed his thirsty Fancy with their Blood, is in those a Monster that deserves to be raised out of the Memory of Man, and reserved for such Punishments as he tortured others with. But to return to our *Jacobites* once more. It seems that the principal Error of the old Ones, and which occasioned their first Schism and Separation from the Church; namely, the Heresie of *Eutyches*, touching one Nature in Christ, is for the most part long since abolished, and I hope to see their Darling Notion, the grand Error of these later *Jacobites*, of not Swearing Allegiance to two such excellent Princes (the one so Brave and Valiant, and both of them so Wise, so Good and so Religious) either abdicated with their old Master, or else ejected with his new Converts, Followers and Disciples into *France*, or their so celebrated *Purgatory*.

FINIS.

# A Collection of many Wonderful PROPHESIES

Relating to the

# ENGLISH NATION;

Plainly Foretelling the late Great

# REVOLUTION,

And Happy

## Settlement of this Kingdom;

*HIS PRESENT*

MAJESTIES Succeſſes in *IRELAND*, and particularly his VICTORY at the *BOYNE*, and the Action at Sea betwixt both Fleets; with other very Remarkable Things not yet come to paſs.

Written in the Years 1623, 1628, &c.

*And ſome never Publiſhed before.*

*LONDON*, Printed for *Rich. Baldwin* near the *Oxford*-Arms in *Warwick lane*, 1691.

BIBLIOTHECA BODLEIANA

A Collection of many Wonderful

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Written in the Years 1623, 1628, &c.

*And some never Published before.*

LONDON: Printed for Rob. Baldwin, near the Oxford Arms in Warwick-Lane, 1691.

# AN OLD PROPHESIE,

Found many Years ago in

# WALES,

And now Publiſhed, 1690. Concerning KING *WILLIAM*'s Succeſſes in *IRELAND*, particularly His VICTORY at the *BOYNE*, and His being Wounded on the Shoulder.

SUre as you live, who *Arthur*'s Fate deplore
Heaven for You, has an *Arthur* yet in ſtore;
Behold his Deeds! and thence the Man proclaim,
Tho' a gilt Helmet, or Riches ſtamp his Name,
From *Eolus* he calls a ready Wind,
And carries ev'ry Element his Friend.
Heaven's Darling! Him no Inſtrument of War
May touch! nor boldeſt Thunder ſinge his Hair!
O *Atlas!* O ye Gods! the Ball is hurl'd
That Shoulder hurt, Where will you ſet the World?
He *Britain*'s Angel, in one Moon ſhall mow
The Flags and Ruſhes, that in *Bogland* grow:
The Lillies a white Harveſt next ſhall Crown
His Sacred Head, and all the World's his own.
Againſt God's Wind, tho' Hell may drive the Tide
In the King's Chambers till a Dolphin ride;

Yet

Yet ſore that rout ſhall that proud Dragon rue,
St. *Michael* comes, with all his wing'd Crew,
And *Neptune* will the Brute no longer bear,
Thunder begins, and wonder ends, the Year.

# LATINE.

*ARthurus veniet, clypio ſeu nomen, ab aureo*
*Sive à divitiis, ne quærite nominis umbram?*
*Sed veniet certè, majoribus integer auris*
*Æolios certè ſibi jungit fœdere Fratres.*
*Non undæ, non ſaxa illum, non Impius Enſis*
*Impedient currentem, & mollia juſſa ferentem:*
*Dirus charum, ſacrumq; caput, non fulmina tangent*
*Axem humeris torquet, fugit inde volubile ferrum*
*Abſolvitq; Deos, tantum peccare timentes;*
*Algas, ver Juncoſque dabit; ſed proxima Meſſis*
*Lilia, ſic domitus latè lætabitur orbis*
*Interea diros fremitus, terrâq; mariq;*
*Delphinogeneum tunc circum ludere monſtrum,*
*Per Regis cameras cœli Laquearibus aptas,*
*Multaq; tunc infanda videbitis his dare finem*
*Fervidus Iſiacis properat Neptunus ab undis,*
*Nec feret hæc Dux Pennigerum.*

## *A Propheſie concerning the Action at Sea laſt Summer.*

THe Year before
The Figures Four
Turn'd topſie tore
The ſelf-ſame number bring,
Then Tore and Tore
From either Shore
Shall bounce and roar
Swim home and do nothing.

But one of the Tores,
(That's News full ſore,)
In the Bay of Tore,
Shall Anchor with his Gallies,
And th' other Tore
Is turn'd to the Towr
Whil'ſt we expect our Allies.

# AN EXACT COLLECTION Of many Wonderful PROPHESIES Relating to the Government of England, &c.

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This was Printed in the Year 1623.

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*AND since Men wandring in a Wood by Night,*
*When they shall through a Glade behold some light,*
*Take thereby Courage to walk chearly on,*
*In hope their Fears and Toyls are nearly gone.*
*I'le from a Cloud flash out a little Gleam*
*Of Lightning, and disclose a little Beam;*
*Whereby on you a Glimmering shall be cast*
*Of what you may attain to at the last.*
*For I will shew you by what Pedegree*
*That Government to you deriv'd shall be,*

*Which will at last the British Islands bless*
*With Inward Peace and Outward Happiness:*
*It was of late a brief Presage of his*
*Who oft hath Truth foretold, and it is this.*

K. Charles I. filled Money, Ship-money and Loan-money, without a Parliament.

The long Parliament, from the K. wanted to sit till they could put a period to their own Sitting.

The Army.

K. Charles's death.

Ol. Cromwel Protector.

When Rich. Cromwel was deposed,

The Committee of Safety, where happen'd so great Confusion between Lambert, Fleetwood Hazelrig, Lenthal, Sir Hen. Vane, &c. that none knew who was uppermost, all aiming to be

WHen here [a] a *Scot* shall think his Throne to set
*Above the Circle of a British King,*
He shall a [b] *Dateless Parliament* beget,
From whence a [c] *Dreadful Armed Brood* shall spring:
This Off-spring shall beget a wild Confusion;
Confusion shall an [d] *Anarchy* beget:
That Anarchy shall bring forth in Conclusion
A [e] *Creature that you have no Name* for yet.
This Creature shall conceive a sickly State,
Which will an [f] *Aristocracy* produce:
The many Headed Beast, not liking that,
To raise *Democracy* shall rather choose.
And then Democracy's Production shall
A [g] *Moon-calfe* be, Which some a Mole do call;
A false Conception of imperfect Nature,
And of a shapeless and a brutish Feature.
For these Descents shall live and reign together,
So acting for a while, that few shall know

Which

Which of them has the Sovereignty, or whether
There be among them a Supream or no.
When they with Jars and Janglings have defac'd
Your [h] *Triple Building*, and themſelves nigh worn
Into Contempt, they of one Cup ſhall taſt,
And into their [i] *firſt Elements* return.
*Five* af them [k] ſhall ſubdue the other *Five*;
And then thoſe *Five* ſhall, in a doubtful Strife
Each others Death ſo happily contrive,
That they ſhall dye to live a better Life;
And out of their Corruption riſe there ſhall
A [l] *true Supream*, acknowledged by all:
In whom the Power of all the *Five* ſhall be,
With Unity, made viſible in *Three*.
*Prince*, *People*, *Parliamen*, with *Prieſts* and *Peers*,
Shall be a while your emulous Grandees,
Make a confuſed Pentarchy ſome Years,
And leave off their diſtinct Claims by degrees.
And then ſhall *Righteouſneſs* aſcend the *Throne*,
Then *Truth* and *Love* and *Peace* re-enter ſhall,
Then *Faith* and *Reaſon* ſhall agree in one,
And all the *Virtues* to their *Council* call.
And timely out of all theſe ſhall ariſe
That *Kingdom* and that happy *Government*,

[h] Our Gove
ment of Ki
Lords, and
Commons.

[i] All to priv
men again
[k] Five Com
miſſioners
Generals w
appointed
the Army
the Gove
ment ther
and Five
the Rump
liament,
which la
*Monk* wa
chief, who
ing diſſol
from the
four, car
the matte
brought in
*Charles* th
Second.
[l] King *Cha*
the Second
Reign.

Which is the Scope of all those Prophesies,
That future Truths obscurely represent.
But how this done shall be, few Men shall see;
For wrought in Clouds and Darkness it will be:
And e're it come to pass to publick View,
Most of [m] *these following Signs* must first ensue.

A [n] *King* shall willingly himself unking,
And thereby [o] *Grow far greater* than before.
The [p] *Priests their Priesthood to Contempt* shall bring,
And *Piety thereby shall thrive* the more.
A [q] *Parliament* it self shall overthrow,
And thereby shall a better Being gain.
The [r] *Peers, by setting of themselves below,*
A more Ennobling Honour shall obtain.
The [s] *People for a time shall be enslav'd;*
But that shall make them for the future free.
By [t] *Private Loss* the Publick shall be sav'd.
An [u] *Army shall, by yeilding,* Victor be.
The [x] *Cities Wealth* her Poverty shall cause.
The *Laws Corruption* shall reform the Laws.
And [y] *Bullocks* of the largest Northern Breed
Shall *fatted* be where now scarce Sheep can feed.

You

You may perhaps deride what's here recited,
As heretofore you other Truths have slighted;
But some of my Presage you have beheld
Already in obscurity fulfill'd:
The rest shall in its time appointed come,
And sooner than will pleasing be to some.
The [a] *last Nine* Signs or Symptoms of the Ten,
Which should precede them, shall appear *soonest*
*Of all Conditions*; but our Author saith,
The [b] *first is but in Hope*, not yet in Faith,
And may be, or not be; for so or so
That [c] *King* shall have his Lot as he shall do.
If all his Sins he heartily repent,
God will remit even all his Punishment,
And him unto his Peoples Hearts restore,
With greater Honour than he had before.
If he remain impenitent, like *Saul*
God from the Throne shall cast both him and all
His whole Descent, and leave him not a Man
To fill it, though he had a *Jonathan*.
If *Ahab*-like his Mourning has respects
To temporary Losses or Effects,
Like *Ahab* then it therewithal shall carry
Some Benefit, which is but temporary.

[a] Priest, Parliaments, Cities, Peers, People, Army, &c.

[b] the King willingly to unking himself.

[c] ~~King James the Second.~~

A real Penitence, tho somewhat late,
The Rigour of his Doom may much abate,
By leaving him a part of what he had,
When he a Forfeiture of all hath made;
Or else by [d] *Rooting out those who in Sin*
*With him have actually Partakers been;*
And placing in their steads a [e] *Branch of his,*
Whose Innocency no way question'd is.

[d] Lord Chancellor, Judges, &c.

[e] (*i. e.*) of the King's.

This

*This was Printed in the Year 1628.*

GOD hath a Controverſie with our Land;
And in an evil Plight Affairs do ſtand:
And though we always ſmart for doing ill,
Yet us the hand of God afflicteth ſtill;
And many ſee it not, as many be
So wilful, that his Hand they will not ſee.
Some plainly view the ſame, but nothing care.
Some at the ſight thereof amazed are,
Like *Belteſhazar*, have a trembling Heart,
But will not from their Wickedneſs depart.
Some dream that all things do by Chance ſucceed,
And that I prate more of them than I need.
But Heaven and Earth to Witneſs I invoke,
That nothing cauſleſly I here have ſpoke.

If this, O! ſickly Iſland, thou believe,
And for thy great Infirmities ſhalt grieve,
And knowing of thy Follies, make Confeſſions,
And then bewail thine infinite Tranſgreſſions,

And then amend thoſe Errors, God ſhall then
Thy manifold Diſtempers cure again,
Make all thy Scarlet Sins as white as Snow,
And caſt thy threatned Judgment on thy Foe.
But if thou, fondly thinking thou art well,
Shalt ſlight this Meſſage which my Muſe doth tell,
And ſcorn her Counſel; if thou ſhalt not rue
Thy former ways, but frowardly perſue
Thy wilful Courſe, then hark what I am bold
(In ſpite of all thy madneſs) to unfold:
For I will tell thy Fortune, which when they
That are unborn ſhall read another day,
They ſhall believe God's Mercy did infuſe
Thy Poet's Breaſt with a Prophetick Muſe;
And know that he This Author did prefer,
To be, from hm, this Iſles Remembrancer.

——— This Land ſhall breed [a] *a naſty Generation*,
Unworthy either of the Reputation
Or Name of Men; for they, as Lice, ſhall feed
Even on the Body whence they did proceed.
There ſhall moreover Swarms of divers Flies
Engendred be in thy Proſperities,

[a] This is effected ſince the Reſtauration.

To be a Plague, and ſtill are humming ſo,
As if they meant ſome weighty Work to do;
Whenas upon the common Stock they ſpend,
And nought perform of what they do pretend.

Then ſhall [b] a *Darkneſs* follow, far more black
Than when the Light Corporeal thou doſt lack.
For groſſeſt Ignorance, oreſhadowing all,
Shall in ſo thick a darkneſs thee enthrall,
That thou a blockiſh People ſhalt be made,
Still wandring on in a deceiving Shade;
Miſtruſting thoſe that ſafeſt Paths are ſhewing,
Moſt truſting them who Counſel thy undoing;
And aye tormented be with doubts and Fears,
As one who Gutteries in dark places bears.

Nor ſhall the Hand of God from thee return,
Till he hath alſo ſmote thine Eldeſt Born;
That is, till he hath taken from thee quite
Ev'n that whereon thou ſett'ſt thine whole delight;
And filled every Houſe throughout the Nation
With [c] *Deaths unlooked for* and Lamentation.

So great ſhall be thy Ruin and thy Shame,
That when thy Neighbouring Kingdoms hear the ſame,

[b] Popery in King James the Second's Reign.

[c] Several p... to death, b... here and in ... *Weſt*, abo... the Duke ... *Monmouth's* Plot.

Their Ears shall tingle; and when that day comes,
In which thy Follies must receive their Dooms,
A day of Clouds, a day of Gloominess,
A day of black Despair and Heaviness
It will appear; And then thy Vanities,
Thy Gold and Silver, thy Confederacies,
And all those Reeds, on which thou hast depended,
Will fail thy Trust, and leave thee unbefriended.

d time of Popish

Thy d *King, thy Priests*, and Prophets then shall mourn,
And peradventure feignedly return,
To beg of God to succour them; but they
Who will not hearken to his Voice to day
Shall cry unheeded, and he will despise
Their Vows, their Prayers, and their Sacrifice.

A Sea of Troubles all thy Hopes shall swallow;
As Wave on Wave, so Plague on Plague shall follow:
And every thing that was a Blessing to thee
Shall turn to be a Curse to help undo thee.
And when thy Sin is fully ripe in thee,

e Reign these two Kings.

Thy e *Prince* and *People* then alike shall be;
Thou shalt have *Babes to be thy Kings, or worse*,
Those Tyrants who by Cruelty and Force
Shall take away the *antient Charters* quite
From all their Subjects, yea, themselves delight

In their Vexations, and all those that are
Made Slaves thereby shall murmur, yet not dare
To stir against them: By degrees they shall
Deprive thee of thy Patrimonials all
Compel thee, as in other Lands this day,
For thine own Meat and thine own Drink to pay;
And at the last begin to exercise
Upon thy Sons all *heathenish Tyrannies*,
*As just Prerogatives*: To these Intents
Thy Nobles shall become their Instruments:
For they who had their Births *from noble Races*
*Shall some and some be brought into Disgraces*;
*From Offices they shall excluded stand*,
*And all their virtuous Offspring from the Land*
Shall quite be worn: Instead of whom shall rise
*A Brood advanced* by Impieties,
That seek how they more great and strong may grow
By compassing the Publick Overthrow.
These shall abuse thy Kings with Tales and Lyes,
With seeming Love and servile Flatteries,
They shall persuade them, they have Power to make
Their Wills their Law, and as they please to take
Their Peoples Goods, their Children and their Lives,
Ev'n by their just and due Prerogatives.

† As *Oxford, Clarendon, Bedford*, &c.

§ As *Jefferies* &c.

When thus much they have made them to believe,
Then they shall teach them Practices to grieve
Their Subjects by, and Instruments become,
To help the Screwing up by some and some
Of Monarchies to Tyrannies: They shall
Abuse Religion, Honesty, and all
To compass their Designs they shall devise
[h] *Strange Projects*, and with Impudence and Lyes
Proceed in setling them; they shall forget
Those reverend Usages which do befit
The Majesty of State, and rail and storm,
When they pretend Disorders to reform
In their [i] *High Courts*; and where Men should have
Kind Admonitions, and Reprovings grave,
When they offend, they shall be threatned there,
And scoft and taunted, tho no Cause appear.
Whatever from thy People they can tear,
Or borrow, they shall keep, as if it were
A Prize which had been taken from the Foe,
And they shall make no Conscience what they do
To prejudice Posterity; for They,
To gain their Lusts but for the present day,
Shall with such Love unto themselves endeavour,
That tho they know it will undo for ever

[h] Ecclesiastical Commission.

[i] The Privy Council.

Their

Their own Posterity, it shall not make
These Monsters any better Course to take:
Nay, God shall give them up, for their Offences,
To such uncomly reprobated Senses,
And blind them so, that when the Ax they see
Even hewing at the Root of their own Tree,
By their own handy Strokes, They shall not grieve
For their approaching Fall; no, nor believe
Their Fall approacheth, nor assume that heed,
Which might prevent it, till they fall indeed.

Mark well, O! *Britain*, what I now shall say,
And do not slightly pass these Words away;
But be assured, That when God begins
To bring this Vengeance on thee for thy Sins,
Which hazard will thy total Overthrow,
Thy Prophets and thy Priests shall slily sow
The Seeds of that Dissention and Sedition,
Which Time will ripen for thy said Perdition;
But not unless the Priests thereto consent:
For in those days shall few Men innocent
Be griev'd through any Quarter of the Land,
In which thy [k] *Clergy* shall not have some hand.

[k] *Oxford, Chester, Durham, &c.*

Thy &c.

Thy [l] *Cities* and thy *Palaces*, wherein
Moſt Neatneſs and Magnificence hath been,
Shall heaps of Rubbiſh be. ——
Inſtead of Lyons [m] *Tyrants* thou ſhalt breed,
Who nor of Law nor Conſcience ſhall take heed;
But on the weak Man's Portion lay their Paw,
And make their Pleaſures to become their Law.
Thy [n] *Judges* wilfully ſhall wreſt the Laws,
And, to the Ruin of the common Cauſe,
Shall miſinterpret them, in hope of Grace
From thoſe who might deſpoil them of their place.
Yea, that whereto they are obliged both
By Conſcience, by their Calling, and their Oath,
To put in Execution, they ſhall fear,
And leave them helpleſs who oppreſſed are.

[l] The Fire of the City of *London*.

[m] Mayors and Sheriffs and Juſtices in the Country.

[n] Judges.

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*This*

## *This was Dedicated to the City of* LONDON, *in the Year* 1647.

THough I have Written heretofore in vain,
And may do now, yet I will write again,
In hope that what, by Reason and by Rhime,
Was not effected, may be done in time;
And that although my Pains be loſt to ſome,
It may not fruitleſs unto all become.

Behold that which was coming long ago
Draws now ſo near, that none ſhall need foreſhew
What at the laſt will thereupon enſue;
For we without a Glaſs may plainly view
Such things in Kenning, that unleſs our God
To them ſhall pleaſe to put a Period;
Or make ſome ſuch Diverſion as no Man
Conjecture of by any Symptome can,
An univerſal Plague will on us ſeize,
Inſtead of Remedies for our Diſeaſe.

Have

Have you not yet discover'd, who be they
That cheat you, and for whom this Game you play,
By your Divisions; and when others find
Their Falshood for you, will you still be blind?
Or wink, as careless of the things you heed,
Till by long winking you grow blind indeed?
Cannot you yet discover, through the Mist,
These Jugglings which the *Spawn of Anti-Christ,
*False Priests* and *lying Prophets* practise now,
To raise themselves and work your Overthrow;
Nor with what Impudence they publish Lyes,
Their bitter Jeerings, and their Blasphemies,
To make new Breaches, or to widen those
Which Love and Prudency began to close;
And which are this time closed up had been,
Had they not cast intempered Dirt between?

* Popish Priests.

Have you concluded never to retire,
In your Career, till *all it on a Fire*;
And you and yours lie sprawling in the Plashes
Of your own Blood, and in your City Ashes;
And till you see this goodly stately Frame,
The Work of many Ages, in a Flame?

* Fire of London.

# Withers's Prophesie OF THE DOWNFALL OF ANTICHRIST.

Published *Anno* 1644.

THat Year in which *Rome*, long-liv'd Empress
Shall, from the Day in which it was at height,
Sum up M. D. C. L. X. V. add I,
In Order as these Letters do inhibit,
That Year, that Day, that Hour, will put a Date
To her usurped Power, reserving neither
Top, Root, or Branch of that accursed State
Nor Hand or Body, Limb, Horn, Claw or Feather;
For here are all the Numerals of *Rome*,
And cannot make a less or greater Sum,
Without Disorder, Want, or Iteration.

Nor ſhall it longer ſtand, or ſooner fall,
If I miſtake not him, who Governs all.

Two famous Numbers are in them contain'd;
The firſt declares the length of time, wherein
The *Devil* was by Providence reſtrain'd
From ſetting up that Myſtery of Sin.
The Later is the Number of the Beaſt,
Which, when the Let was taken quite away,
Whereby he was a Thouſand Years ſuppreſt,
Doth number out his Kingdom to a Day.
It is the Number of the Name or Power,
Even of a Man, of that myſterious Man,
By whom that Myſtery is to this hour
Continu'd, and by whom it firſt began.
And he that can begin the Thouſandth Year,
Shall find the Ruin of both Beaſts are near.
To ſearch that out, it ſeems not hard to me,
Who do believe that when of her chief Sin
*Rome* to be Guilty did appear to be,
Her Declination did ev'n then begin.
And ſure of all her Sins the greateſt Crime
Was Crucifying of the Lord of Life;

The Devil bound a thouſand Years in the *Revelations*.

And,

And her unjustly persecuting them
Who tendred saving Grace to their Belief.
Then I presume she first to fall began;
And that God measur'd, weigh'd, and number'd out,
How many backward Rounds her Wheel should Run,
Before it should the last time run about.
Thus in those Numerals which are her own,
Joyn'd altogether was her Fate writ down.
To bring to pass that Work there was a Let
To be remov'd, of no mean Consequence,
Which was removed at the time foreset;
And her new [r] *Off-spring* hath Reign'd ever since.
But with exceeding Infamy and Scorns,
The Beast which now so powerful seems to some,
Shall lose his Head, and molt away his Horns,
And to the World a Laughing-stock become.

[r] This Beast to Reign 6 Years.

Then many Jugglings hitherto conceal'd,
And which, to blind the heedless Christian's Eye,
In seven dark Mysteries have long been seal'd,
Shall to the faithful Soul uncover'd lie.
That Kingdom which the Jew did long ago
Mould out according to his erring Brain,

And whereof many zealous Christians too
Unwarrantable Fancies entertain.
That Kingdom, whereof now in Types we hear,
Shall to the World essentially appear.

Be patient therefore, ye that are oppress'd,
This Generation shall not pass away,
Till some behold the Downfal of that Beast
Which yet among us with his Tail doth play.
Then will the Lamb of God begin to take
The Kingdom to himself, and every King,
That of his Right shall Usurpation make,
To Judgment and Destruction he shall bring.
No Kingling then assume the boldness shall,
Blasphemously (for know it is no less)
To style himself the King Catholical,
As if Earths universal Globe were his.
For thô another hath usurp'd thereon,
That Title doth belong to *Christ* alone.

And 'tis no wonder, if the Potentates,
Kings, and the Rulers of the World combine
By Policy to strengthen their Estates,
And with the Beast, with *Gog* and *Magog* joyn.

No

No Marvel, if encaged they appear,
Through Jealousies and Fears of losing that
By which their Pride and Lust maintained were,
And which base Fear and Flattery first begate
For all those Kingdoms, and those Empires,
Throughout the World, which their beginnings took
By human Wit, Fraud, Force, and Tyrannies,
Shall pass away, and vanish into Smoke.

An [f] *Army*, whereof yet there's little hope,
Shall wrest the Scepter both from Turk and Pope.

[f] Prince of *Orange's* Army.

Religion, and mere Shews of Piety,
Have been so long the Mask of base Designs;
The great [t] *Vicegerents* of their Deity
Have made such Polititians of Divines,
And these together have so fool'd and cheated
The Consciences of Persons well enclin'd,
That of all Freedoms men are nigh defeated,
Belonging to the Body or the Mind.
Yea, they have so mockt God, and on his Throne
And his Prerogative so far encroach,
That of his Honour being jealous grown,
Much longer bear he will not such Reproach;

[t] Kings.

But

But to the Saints their Liberties reſtore,
And give thoſe Kings their Portions with the Whore.
D'ye ſtartle at it, as if I had ſpoke
High Treaſon, or as if what I now ſay,
Without a Warrant I had undertook
To Publiſh, as perhaps you think I may.

---

George

# George Withers
## HIS
# PROPHESIE,
## OF THE
## *Downfall of ANTICHRIST.*

Published *Anno* 1660.

AND if, by Storm, they take my Life away,
Which I as little do regard as they;
In their Souls may leave a Sting behind it,
Which will, with Torment, make them sometimes mind it.

But here I yet remain, and, for a Close,
In reference to our Antichristian Foes,
I'le add this Corollary by the way,
Whilst, on his Horns, the Beast is tossing Hay:
For if deceiv'd I am not, our Disease
Chiefly proceedeth underhand from these.

And though a further-off removed Cauſe,
Pretending they beſcratch us with the Paws
Of other Beaſts, it plainly may be ſeen,
By whom our Troubles firſt contrived been.
I therefore make but a defenſive War,
With ſuch as mine own Adverſaries are.
And to his Captains, as th' *Aſſyrian* King,
Once gave Command, intend no Dart to fling,
To be Deſtructive to Men, Great or Small,
Whoſe Hate to me is only Perſonal;
But as thoſe only, whoſe Hate doth extend
To him, and his, on whom I do depend.

At the Reſtauration, Popery came in.

To act their laſt Scene, which precedes their Doom,
*They now, new vampt, upon the Stage are come.*
And tho', that with the King, as if his Friends,
They ſeem to ſide, they come to other Ends;
Which he, not yet diſcerning, in his Grace
Vouchſafes them a conſiderable place:
And of prevailing, they already boaſt,
As if they ſaw the Lamb, and all his Hoſt
Quite overthrown, which me a confident
Hath made, that God their proud Hope will prevent,

And

And overthrow that Tyranny outright,
By what they think shall raise it to its height.
But many Tryals must the Saints abide,
And very much their Patience will be try'd,
Here and elsewhere, before that Act is done,
Which with an Antimask is now begun.
*Our Friends* inhabiting beyond the Waters,
And who were of our Tragedies Spectators
*Now twenty Years*, though they perceive it not,
Or seem not to perceive it, in that Lot,
Which these have cast for us, designed are,
Or in what follows next to have a share:
For *Haman*'s Pur's on foot, not only here,
But likewise almost every other where;
And these think, that to take them by his Gin
With some speed, is with us first to begin.

But there's a Countermine which will be sprung,
Will blow up them, and all their Mines, e're long.
Six hundred sixty six drawes on apace,
And not one day beyond that shall they pass.
It is the Number of that Man of Sin,
Wherein his Kingdom hath confined been

By him that cannot lye; and long ago
To many that *Epocha* I did ſhew,
From whence his Reign begins, and by a Light,
As I believe, which ſhines without Deceit,
It numbers out his Reign, as certainly
As Women reckon the Nativity
Of Children in their Wombs, which hath Succeſs
Within a very few days, more or leſs.
And of that Myſtery what heretofore
I have expreſt, I'le here expreſs once more,
Becauſe thoſe Notions which may much be needed,
Cannot be too oft told, nor too well heeded.

To former times this *Myſtery* was dark,
And lay a long while cover'd, like a Spark
In Aſhes, leſt perhaps what at this time
Will comfort us, might have diſcourag'd them,
Who lived then; For Men rejoyce to hear
The day of their Deliverance is near.
But nothing, ſave Diſcomfort, could they gain,
By knowing Tyranny ſo long ſhould Reign.
Herein I circumſtantially perchance
May ſomwhat Err, through human Ignorance;

But

But as to that which was essentially
To us intended by this Mystery,
I shall not fail of, which is to presage,
That *Babylon* shall fall in this our Age.
Seven Numerals the Roman Empire had,
By which of old they Computations made;
And in them was their Destiny foreshewn,
Thô to themselves perhaps it was unknown.
These placed singly, as they valu'd are,
Do truly, thô mysteriously, declare,
How long that Empire, with what sprung therefrom,
Should last, when to the full height it was come.

For M D C L X, with V and I,
Do number up, in Chronogrammistry,
Years sixteen hundred sixty six, and that
Will be of Roman Tyrannies the Date.
No other Number, either more or less,
If none of these you double or displace,
Can be by them expreſs'd. If you ask, when
This Number did begin, I say ev'n then
When *Rome* declin'd first from her height of Pride,
Which was when *Jesus Christ* was Crucified.

For at that Time her Glory did abate;
This Number therefore you muſt Calculate
From, or about, the known time of *Chriſt*'s Paſſion,
Not from the firſt day of his Incarnation:
A Silence (as it were) ſeem'd to have been
In Heaven, during th'Interval between
His Death and his Aſcention, as if caus'd,
By ſeeing that done, which had much amaz'd
The whole Creation, when that they did ſee
The Lord of Life hang dead upon a Tree.
The Devil probably, at that time too,
Was at a ſtand; and knew not what to do;
But ſoon perceiving, That the Snare he wrought
Was broke, to make another ſtraight he ſought:
Which to prevent, an Angel, in a Chain,
His other Pow'rs him ſuffering to retain,
Did, for a Thouſand Years, reſtrain the Devil
From ſetting up the Myſtery of Evil,
Which in *Paul*'s time he was at work upon.
But when thoſe Thouſand Years were fully gone,
He rais'd it up, and God permitted him
To manage his own Engine for a time;

That Truth and Error might here for a space
Make Tryals of their Strength, and that each Grace
And Virtue of the Saints, by Exercise,
Improv'd might be to fit them for the Prize,
Prepar'd for those who shall engage with *Christ*,
To overcome the Dragon and the Beast.

A Thousand Years sharp Tryals they withstood;
Yet then they struggled but with Flesh and Blood;
And for the most part all their Combats then
Were like S^t Paul's at *Ephesus*, with Men
Resembling Beasts: But since Iniquity
Was set up, vailed with a Mystery,
As in these later times, with greater Evils
The Saints do grasp, for they contend with Devils;
In shape of Men, in Temporal Confusion,
Made terrible by Spiritual Delusion.
And therefore God allowed unto him,
Who Tyrannizeth now, a shorter time;
And to a certain day his Reign did fix,
Which is Six hundred sixty Years and six;
And he who knows on what day it begun,
May know the day on which it will be done.

Which

Which I believe will visibly appear,
In or about the Seventeen hundredth Year.
And thus much therefore only to foreknow
With how nigh to an end in them the new
May make us hopeful, and our Faith uphold,
As well as if Day, Year, and Hour were told:
Yea, and it better serves to exercise
Our Constancy, than if we were otherwise,
And, if well heeded, peradventure may
Keep some upright, who else might fall away
In these back-sliding days, wherein they see
The [a] *Beast's late deadly Wound* nigh cur'd to be.
They on a sudden are become so jolly
As if they thought it to be curbed wholly.
And, to impose their Mark, will now begin
To be more strict than ever they have been;
So that ere long few Men shall live in Peace,
Bear Office, or a free Estate possess,
Where they have Power, unless they [b] *marked are*
*In Hand or Forehead* with their Character.
But if that, whereof some imperfect Views
Far off appears, accordingly ensues,
There will to thwart their hopes a [c] *new Star blaze*
Within the *West*, which will the World amaze,

[a] The Wound given by *Luther* and *Calvin*, &c.

[b] The mark of the Forehead is by open Profession; the mark in the hand is those who mercenarily will be bribed to be their Drudges.

[c] The blazing Star in the Year 1680, which is the only Star that ever appeared in the *West*.

And

And Influences, through the Univerſe,
So quickly and prodigiouſly diſperſe,
That, aided by concurring Conſtellations,
It will have ſome effect upon moſt Nations,
And cauſe ſuch Changes which will make a Stand
In thoſe Attempts, which they have now in hand.

FINIS.